

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received from the 22nd to the 31st of January, 1870.

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THE *Rohilkhund Ukhbar* of the 8th of January, under the heading "Bindrabund," mentions that a correspondent writes to the effect that lately the assessment of Income-tax has been put in force with great oppression, but that there is no complaint against the present ruler; at the same time the writer considers that much blame rests on the servants of Government. He says that God's people ought to be mercifully dealt with, as every creed and caste will vouch for; and, moreover, he says, Government always regards this: "still there are people who have no fear in them, and in the assessment of this tax they exercise much covetousness, and when the *Hookám* are told of their doings, they affect shame, make faces, and all ends in loss of honour and service. In saying this it is not our object to complain of any particular party; but as the *Hookám* have appointed such men in these high appointments, they have not done so with the object of oppressing or ill-using the poor." The writer goes on to say that to him a want of due regard is apparent in the work of the assessors of the Choongee-tax, that their (the people?) opinion should have been asked, whereas they were not even asked to join, &c., &c. He proceeds to say, "we much regret again to remind the *Hookám* that the tax is hardly imposed on the inhabitants of Bindrabund; whereas, according to established rule, it ought not to be one-tenth of what has been imposed: the matter ought to be re-considered and investigated, and each one should be taxed according to his means."

Allusion is made to the discovery by Major Peile of the existence of iron in Ulwar. It is said that this discovery was made by means of "a telescope," and that the iron mine is some five or six hands below the surface. The place is said to have been dug, and iron found, which fact is likely to prove very profitable to the Maharajah.

Under the heading "Bhurt pore," it is said that the brother of the Thanadar of Bansee passed himself off as a Native Doctor, and, taking some *sepahis* with him, threatened certain village zemindars to have their children brought in and vaccinated; "and," adds the writer, "although some children are greatly benefited by vaccination, the zemindars, who are ignorant people, are always much against it, and the women run away with their children; moreover, many children die from fright. The result was that the zemindars of each village gave money to this would-be doctor, and thus rid themselves of him; but the man made a very good thing of it. At last the manager of the place called *Doaree* heard of it, and Algar Khan, Jemadar, took all the party up. Those who had complained were interfered with by the Thanadar, and on the manager asking them if they could recognize the vaccinator, the zemindars replied that if they were brought into their presence they would do so. When they appeared the zemindars replied, 'yes, they are in appearance something like; but this is the Thanadar's brother, and cannot therefore be the man.' Be it known that the activity of the Thanadar has this time saved them."

The same paper of the 15th of January, and the *Moofid Am* of the same date, do not require special notice.

The *Karnama Hind* of the 17th of January refers to a case in the Civil Court of Lucknow, under the heading "Frailty," as follows:—"Certain work which the officers of Government have interested themselves about for so long, and have given to the people such stimulation, some fearless people have endeavoured to do away with, and in their evil-heartedness (forgetting the results) are causing great fear. It is not virtue and knowledge only that can perfect the work of the country.

The injury of each work comes before one; but to those whose memories are quick of apprehension, this great point is gained, and it is likely that the *Hákím*, ever firm and powerful, will in this case look well to the bad name, and the reflection cast on Government labour and wasted time, and after due deliberation decide so that in the decision of the "Ahl Farrung" no damage may be sustained, and the people (from fear?) may abstain from improper action in the matter. Let also the principal *Hákims* see into it, lest they are allowed to be influenced by soft words. Certain ignorant persons, who have heard the term *takiya* (pious fraud, or subterfuge) bring it into use in many places, and with great warmth use it. With regret we say that if the heads of the Mahomedans had not allowed the ignorant and foolish to hear them, the public in general from their misunderstanding would have had no cause to be so borne or bowed down in sin. The real state of this will be given after orders are passed in the case."

Under the heading "Báwell," it is said that Buktawar Sing, Nazim of this place, has, to carry out some old spite, seized a zemindar on the charge of *khudsari* (obstinacy); and, having blackened his face, paraded him through the district: "It is clear that Bishn Sing, his younger brother, has become a counselor of the Maharajah, and has received full powers in the affairs of the country. This man depends much on his brother's position, for which reason he has thus ill-treated the zemindar without the least fear of God, or of the world."

The *Sholatoor* of the 18th of January, the *Oordoo Delhi Gazette* of the 22nd, and the *Gwalior Gazette* of the 9th, do not require special notice.

The *Oudh Ukhbar* of the 18th of January publishes a letter addressed to the editor of that paper as follows:—"In these times a new bud has blown, and the door of astonishment is opened on our hearts. I write of what has been seen and heard, *viz.*, that in the month of *Shában* (the eighth Arabian month) a martyr has shown his glory in miracles, and

both Hindoos and Mahomedans are astonished. The case is as follows:—A Hindoo grain-dealer of Badshanugger, about two miles from Lucknow, went with a load of grain towards the market. When he had reached the village of Sheikpore, he felt the load heavy, and by the time he reached the market place, he had sold that small load of grain for more than ten rupees, and even then some remained! This was one great possession of the martyr. After the market was over, the man took up his load and returned towards his home, when all at once he found himself in a field, the load meanwhile arrived at his house! This was the second proof of possession of the gift. The people of the house saw the load arrive without the carrier, and went in search of him; they found him, and for two days he remained insensible. The third day symptoms of a trance (or apoplexy) showed themselves, and all said that he would die, when all at once he began to speak and read in the Arabic and Persian tongue. Some declared that this was the raving of fever; others said that he was possessed by some spirit; but while in this state he wrote out “charms” for the people, and on some he read and blew his enchantments. All that he said turned out true; and, among other things, he declared himself one of seventeen hundred martyrs, seven hundred of whom are in the same place, the remainder in other places; that they are Syuds by caste, and that the ignorant grain-dealer has been used as the medium by God’s pleasure to make their state known, in order that by his actions people might have faith: “After a week, they say, we will depart from him, and work in the same way with others, sending news from country to country; and we will bring bands upon bands each year to us. A fair will be held here on Thursday, when there will be a great gathering, and many will remain on the tomb: whoever desires it, let them take away a pinch of dust from our grave, and, with God’s blessing, he will have his desire. When this has been granted let him return with that dust.” The editor, hearing this, went on the 13th of that same month to the Hindoo Bunneah’s house, and while on the road he heard that the martyr had that day gone,

in the form of that same Bunneah, towards Sheikpore, in the village Jagheer of Newab Farkunda Mahil Sahiba; and, stopping at one place, said, "this is my place," showing the situation of his grave, and giving orders for a tomb to be built. The writer did not meet the Bunneah. On the Saturday the grain-seller was set free. The contractor of escheated property which has lapsed to the State from want of legal claimants, had great faith in this martyr or Bunneah, and has erected the tomb, while the servants of the Jagheer have given some aid in the work, and from that day a crowd remains at that grave: men and women proceed thither in numbers, and obtain what they desire. One person stole the cloth off the grave, and his life smarted for it: when his friends brought him, with the stolen sheet to the grave, and prayed and begged him off, then only did he recover, and gave two more sheets in return for his release. Any thief who goes there is at once betrayed; and on every Thursday a great crowd assembles and remains until midnight. The writer himself goes there regularly, and sees the great works of God, "and a great fair is held there. One Mem Sahib also visits the place, and offers a lamp, fed with ghee, at the shrine, declaring that when she has gained her desire she will offer up a silver image to it. The great miracle is this, that some of the surrounding villagers attempted to get up a disturbance, but they could not do anything; all their designs were frustrated. The *Hookám* also look after the cleanliness and other arrangements of this fair; for instance, a letter from the Deputy Commissioner to the Newab Farkunda Mahil Sahib, concerning the management of this fair, has arrived; and, God willing, it will be in keeping with other fairs that are held."

The *Educational Gazette* of the 20th of January, and the *Moofid-ool Anam* of the same date, do not require special notice.

The *Allygurh Institute Gazette* of the 21st of January considers that the great obstacle to progress amongst Hindoo-

stanees is *nifák* (hypocrisy, &c.), that both the Government and their subjects are sincerely mindful of the progress, fitness, and merit of the people; while the Hindoostanees themselves regret the slothfulness and apathy of their own countrymen: "All, in fact, agree upon this point; and the general opinion is that Hindoostanees are weak in knowledge, indolent, and slothful, and that they are not fit to rule and govern. In short, the Hindoostanees, as a nation, have been condemned by their own countrymen, and by those who are looked up to and regarded in Hindoostan, whether they be English or Hindoostanees," &c., &c. The writer goes on to say that in national progress the country of Hindoostan should be reckoned as the lowest in the scale. As an instance, he says that "the well-wishers of Hindoostan have left nothing undone to encourage those things which are best adapted for the advancement of Hindoostanees; they have, moreover, encouraged them, and done all they could to assist them in every way; and, in fact, if all that has been done to improve the people and the country by the Government does not effect its object, the fault will lie with the people." The writer goes on to enumerate the many ways in which Government has done its best; how people are improved by travelling and seeing other countries, and how easy it is now to travel about; how peaceful and easy are the roads, &c., &c.

It is further said that Government has even favoured the people of the country so far as to teach them to rule, and to have their own rulers in their own country; that strict justice is administered by the law courts; and that, notwithstanding creed, colour, and caste, natives have been admitted to the Civil Service: "And now, at last," adds the writer, "seeing the dim light of ignorance among native females, the Government has taken upon itself the task of educating them, and has done whatever seemed most proper in promoting the measure, not only by furnishing the means, but by giving words of encouragement and argument, and representing the benefits to be derived from it. But we regret to say that the

Hindoostanees have not profited, as the people of any other country would have done, by such favour as has been extended to them by Government; although we admit that in comparison with former times the present state of Hindoostan is much improved, and that the natives are daily improving. But our real desire is to see that progress which the present favourable opportunity affords to this nation, and there is not an atom of it to be seen; because out of the crores of people in Hindoostan it seems impossible for thousands, or even hundreds, to become civilized. Hindoostanees ought not to think of the meaning of the words progress and civilization only in their hearts, but try to see them with their own eyes: go to Europe, even on a pleasure trip, for a time, when they would realize the meaning of the words knowledge and the progress of knowledge, and what a civilized nation is when in possession of the jewel of knowledge. Seeing that nation, let them give encouragement to their own country, and then we will say that Hindoostan can bear comparison with any other civilized country."

The writer goes on to say that he has hope: that all this results from true friendship and painstaking from the heart; but that until this ardour is felt among Hindoostanees, as it is felt in Europe, the condition of this country cannot improve; that the chief obstacle to its advancement is the indolence of its people, &c., &c. He proceeds: "In these times our simple-minded countrymen think that friendship means the friendship of caste, that each one should create friendship in each one's caste, &c., &c. I say, with all the sincerity of a well-wisher, that what my countrymen understand by the word friendship is not right, but that we should look upon all castes as one, and feel the same for all. I say to the Hindoos that if any Mussulman is treated with contempt by an European, the Europeans in general will not say that a Mussulman has thus been lowered, but that the Hindoostanee is unworthy, and so let the Mussulman think. Hindoostanees are not less human than the people of any other nation, and without doubt they

can attain to any standard of perfection; but when their own nation is their enemy, what can the exertions of any other nation do for them? The wise do not approve of their countrymen being lowered in the eyes of any other nation. It should be the duty of one to the other to remove those habits which disgrace them, and to wake them from their dreams of neglectfulness—to guide them into the path of honour; not to aid them in all those ideas which are now so baneful to them.”

The writer concludes by alluding to the circumstances attending the examination of a native of Hindoostan in London, when endeavouring to obtain admission into the Civil Service of India, and exhorts the people of India to deal justly: “That this spy has disgraced his own unfortunate countrymen before others, and to reflect whether the disgrace has not also disgraced the spy. To our thinking it is a shameful thing that the Hindoostanees should be so disgraced, and bring disgrace on their country, without any advantage,” &c., &c.

The *Mujma-ool Bharain* of the 20th of January, the *Unjmun Hind* of the 22nd, the *Khair Khwah Punjab* of the 3rd week, the *Neyar Akbar Ukhbar* of the 6th, and the same paper of the 13th, do not require special notice.

The *Rohilkhund Ukhbar* of the 22nd of January alludes to the statement of a correspondent of a paper called the *Mufarrih-ool Kutab* to the effect that the village of Jhundhul has been depopulated by some pestilence, and that all the cultivation has been destroyed by locusts. The writer mourns over the troubles India has to endure in the shape of pestilence, famine, destruction of the crops by locusts, funeral expenses, &c.; and he adds—“God help us!”

The *Sholatoor* of the 25th of January alludes to the remark of Dr. Murray Mitchell that the effects of education on the native females of Bombay, who have been taught by English women, may be seen by the former throwing aside their *pardah* (screen or privacy), and going about the streets in carriages like men; “but,” adds the writer, “notwithstanding the acquirement of

English knowledge, this custom has not yet been introduced among the women of Bengal, who are still in *purdah*, and have some sense of shame."

The *Nusseem Jounpore* of the 25th of January does not call for special notice.

The *Lawrence Gazette* of the 26th of January alludes to the statement that a Jew merchant, who has arrived from Samarkund, declares that the Russians show very great partiality towards the Jews. The writer proceeds to say, "when the first fight took place between the Russians and Bokharees, the Jews gave the Russians great help, because the Mahomedans generally put the Jews to death; and when the Russians heard of this they retaliated by killing the Mussulmans, and showed mercy to the Jews. And now the confidence they place in them is so great that they send them into Hindoostan as spies, in order that they may bring news. Twice a month news arrives from the Jews to the Russian General at Tajkund; and, with the exception of the Jews, no one in Hindoostan or Afghanistan is allowed to enter the Russian camp." The number of Jews at Bokhara and its environs is estimated at 80,000.

The *Nujm-ool Ukhbar* of the 19th of January and the *Karnama Hind* of the 24th do not require special notice.

The *Oudh Ukhbar* of the 25th of January publishes a letter which it is said has been sent to that paper for publication; and, as the editor thinks that some advantage may be derived from its publicity, he prints it. The heading is "*Ulm Din*" (Religious Science). The writer says that there is a general impression abroad among the inhabitants of Hindoostan that day by day the science of religion is on the decline, and they think that it is because Arabic and Persian are not taught in Government schools:—

"I am of opinion that this is false; moreover, in Government schools there is no prohibition against the teaching of Arabic and Persian, but there is against the science of religion,

as everybody knows. The Government cannot be responsible for it. If everyone was of the same creed, Government might, perhaps, move in the matter; but when there are so many sects among the Mussulmans and Hindoos, as well as among Christians, how can Government interfere? The encouragement of one's own religion is in the hands of those who observe it, and can only be done away with by their own want of ambition and resolution, as is the case in other countries. Therefore it is not right to reproach Government schools in the matter; nay, it is contemptible." The writer considers that "the cause of the decline alluded to is that, under the Mahomedan rule, only those who expected or wanted to get good appointments paid any attention to learning; and that it was only to be expected that they would learn Persian, because it was the language of the Court. It also contained Arabic words, and therefore it was right to learn Persian," &c., &c. He goes on to say: "In teaching Arabic, books on law and religion were used, and the science of religion became lessons or lectures to read and learn. But now there is no Persian office, as the necessity which at first existed for it is now done away with by the people reading Urdu, while they do not trouble themselves to learn Arabic and Persian. This is only want of ambition on the part of our countrymen; and not attributable to any prohibition from Government. It is, however, a great argument that formerly these people did not study the science of religion for the sake of God, but because it was the custom of the world; had it been for the sake of God, they would have continued to do so now. In my opinion, it is useless to interest oneself about this, because the public generally incline towards works of pleasure, and find this a difficulty," &c., &c. The writer says, finally, that that work is best which is generally approved of, so that the science of religion should be made easy, and all be done in Urdu, as is generally the case now: "for instance, works of fifty years' standing are all being compiled in Urdu, and truly those people ought to be most grateful to our Government for the freedom now given. Are we not aware that formerly only certain particular persons

understood the precepts of law and religion, while the ignorant and lower classes knew nothing about them. During the past thirty years many people have become acquainted with the precepts of religion," &c., &c. He goes on to say that "if every one was earnest in his own particular creed, there would be great hope of each becoming perfect; but that the misfortune is that in whatever Hindoostan moves the people are so prejudiced against it, that the bare name of it is unknown in Hindoostan. During the Mohurram the Sheeas and Sunnies fight one against the other! Again, is preventing Hindoos from blowing their *Sankh*, or Mahomedans being prevented from calling to prayers, the only proofs of religion? No; these are not only religious prejudices, but a display of ignorance," &c., &c. The writer goes on much in the same strain to deplore the ignorance so prevalent, and which leads to so many serious errors, and enquires whether Hindoostanees cannot devote private pecuniary assistance to the spread of knowledge as the English public does. He says that many Hindoostanees employ themselves in writing good works in Urdu; but, from disinclination or want of means, they cannot publish them, and no wealthy men are ambitious enough to assist them. He alludes to a notice in the *Oudh Ukhbar* that some gentleman has written an article against Freemasonry, another a book called "An answer to Christianity;" but those works cannot be printed (published). It is further said that Moulvie Mahomed Bisharet Ali Khan Sahib, formerly keeper of the Residency Office, Lucknow, but now out of employ, wrote a good answer to Christianity, "which, for want of independence, is confined to a box," and that many others write books on the Sheea and Sunnie precepts, but cannot get them printed: "If we blame the wealthy for not having them printed, we are wrong; because if one or two only do this, of what use can it be? But if Mahomedans and Hindoos unite, and subscribe from a single pice up to a rupee, to establish Committees to keep the funds secure, make collections from surrounding villages, &c., &c., and proclaim the same by means of circulars, such religious

works as are approved of by the Committee to be printed, and those persons who pass good examinations in the religious sciences to receive allowances, &c., in order to stimulate their desire for learning, much good might be effected." The writer also points out how those learned men who are left at Lucknow, who are Sunnies, or becoming so, pass their lives; and asks, "who will learn science when want of food is the prevailing complaint?" "I say that if the chief Sheeas of Lucknow give one pice of their earnings, it will or may become even greater than that pension which is granted for the *Mujtahidool-usr*; and in the same way if the *Huzrat Sunatjamaat* were to make collections, what a number might become learned!" The writer concludes by calling upon his countrymen to pay attention to his request, and in the first instance to let those who remain in the city take the lead in establishing learned societies, appointing one man whose voice may be heard by the people and respected, in order that good collections may be made by him, and he employ his time in compiling Urduo works, lecturing the people, and establishing special schools for religious tuition in Arabic and Persian; "then," he adds, "all I have said will be apparent."

The *Nujmool Ukhbar* of the 26th of February notices the arrival at Etawah, on the 10th of January, of His Honor the Lieutenant-Governor of the North-Western Provinces; also the visit to the Debating Club, Library, &c. His Honor is reported to have made minute enquiries into these Institutions, &c.

The *Panjabee Ukhbar* of the 28th of January alludes to the lecture delivered by Dr. Leitner at the Theological Society, London, &c., &c.

It is said that cattle have died in great numbers at Shahpore owing to the long drought. The grant of Rs. 12,000 by the Deputy Commissioner, for the purpose of assisting the cultivators, is said to have given great satisfaction.

The *Ukhbar Alum* of the 27th of February, under the heading "Council," quotes the *Gazette of India*, and remarks upon

a meeting of the Legislative Council at Calcutta on the 14th of January, before which rough drafts of laws, &c., were placed. The writer says :—"The arrangements of this Council were formerly very good. In the time of Lord Canning it was resolved that there should be three native members from the Rahees of the country ; and accordingly the Maharajah of Patteeala, the Rajah of Benares, and Rajah Sir Dinkur Rao, were selected as additional members ; and so on, in each succeeding year Hindoostanees have been appointed. Generally Hindoo Sahibs have been appointed ; but no Mahomedans, with the exception of the late Newab Mahomed Kulb Alli Khan of Rampore, and Khajie Abdul Gunnee of Dacca. It would have been a better arrangement had there been three native Rahees selected each year, or every three years, in the proportion of two Mussulmans to one Hindoo of the highest rank, and of the second grade two Hindoos and one Mussulman ; but it is not known why three Hindoostanee members are not appointed, nor why Hindoos have the preference shown them.

The *Moofid-ool-Anam* of the 27th of January, the *Oordoo Muir Gazette* of the 27th, and the *Koh-i-Noor* of the 29th, do not require special notice. The latter paper alludes to the Choongee-tax, and says that by its removal from English silks, woollen cloth, &c. &c., the proceeds will be considerably lessened ; and that the Municipal Committee Fund is very much straitened. He proceeds : "All sorts of plans are being resorted to for the purpose of making up the deficiency, but up to this no good has been effected. It is further said that the last thing resolved upon is to set aside the Choongee-tax entirely at Umritsur, and levy a tax of one anna per house, which will produce two lakhs of rupees, and a census is being made." The newswriter is of opinion that the inhabitants are not satisfied with this arrangement ; that they complain of a want of proper arrangement in the distribution of the public funds, and that the Police are not so efficient under the new arrangement as they were under the old, &c., &c.

The *Ukhbar Benares* of the 20th of January, the *Muir Gazette* of the 26th, and the *Jagat Samachar* of the 28th, do not require special notice.

The following Vernacular newspapers have been examined in this report, viz.:—

| No. | NAME OF PAPER.                          | WHERE PUBLISHED.     | DATE.      | WHEN RECEIVED. |
|-----|-----------------------------------------|----------------------|------------|----------------|
|     |                                         |                      | 1870.      | 1870.          |
| 1   | <i>Rohilkhund Ukhbar</i> , ...          | Moradabad, ...       | Jany., 8th | Jany., 22nd    |
| 2   | <i>Ditto</i> , ...                      | Ditto, ...           | " 15th     | " 22nd         |
| 3   | <i>Moofid Am</i> , ...                  | Agra, ...            | " 15th     | " 22nd         |
| 4   | <i>Karnama Hind</i> , ...               | Lucknow, ...         | " 17th     | " 22nd         |
| 5   | <i>Sholatoor</i> , ...                  | Cawnpore, ...        | " 18th     | " 22nd         |
| 6   | <i>Oordoo Delhi Gazette</i> , ...       | Agra, ...            | " 22nd     | " 22nd         |
| 7   | <i>Gwalior Gazette</i> , ...            | Gwalior, ...         | " 9th      | " 23rd         |
| 8   | <i>Oudh Ukhbar</i> , ...                | Lucknow, ...         | " 18th     | " 23rd         |
| 9   | <i>Educational Gazette</i> , ...        | Agra, ...            | " 20th     | " 23rd         |
| 10  | <i>Moofid-ool Anam</i> , ...            | Futtehgurh, ...      | " 20th     | " 24th         |
| 11  | <i>Allygurh Institute Gazette</i> , ... | Allygurh, ...        | " 21st     | " 24th         |
| 12  | <i>Mujma-ool Bharain</i> , ...          | Loodiana, ...        | " 20th     | " 26th         |
| 13  | <i>Unjumun Hind</i> , ...               | Lucknow, ...         | " 22nd     | " 27th         |
| 14  | <i>Khair Khwah Punjab</i> , ...         | Goojranwalla, ...    | 3rd week.  | " 27th         |
| 15  | <i>Neyar Akbar Ukhbar</i> , ...         | Bijnour, ...         | " 6th      | " 28th         |
| 16  | <i>Ditto</i> , ...                      | Ditto, ...           | " 13th     | " 28th         |
| 17  | <i>Rohilkhund Ukhbar</i> , ...          | Moradabad, ...       | " 22nd     | " 28th         |
| 18  | <i>Sholatoor</i> , ...                  | Cawnpore, ...        | " 25th     | " 28th         |
| 19  | <i>Nusseem Jounpore</i> , ...           | Jounpore, ...        | " 25th     | " 28th         |
| 20  | <i>Lawrence Gazette</i> , ...           | Meerut, ...          | " 26th     | " 28th         |
| 21  | <i>Nujm-ool Ukhbar</i> , ...            | Meerut, ...          | " 19th     | " 29th         |
| 22  | <i>Karnama Hind</i> , ...               | Lucknow, ...         | " 24th     | " 29th         |
| 23  | <i>Oudh Ukhbar</i> , ...                | Ditto, ...           | " 25th     | " 29th         |
| 24  | <i>Nujm-ool Ukhbar</i> , ...            | Meerut, ...          | " 26th     | " 30th         |
| 25  | <i>Punjabee Ukhbar</i> , ...            | Lahore, ...          | " 28th     | " 30th         |
| 26  | <i>Ukhbar Alum</i> , ...                | Meerut, ...          | " 27th     | " 31st         |
| 27  | <i>Moofid-ool Anam</i> , ...            | Futtehgurh, ...      | " 27th     | " 31st         |
| 28  | <i>Oordoo Muir Gazette</i> , ...        | Moozuffernuggur, ... | " 27th     | " 31st         |
| 29  | <i>Koh-i-Noor</i> , ...                 | Lahore, ...          | " 29th     | " 31st         |
| 30  | <i>Ukhbar Benares</i> , ...             | Benares, ...         | " 20th     | " 30th         |
| 31  | <i>Oordoo Muir Gazette</i> , ...        | Moozuffernuggur, ... | " 26th     | " 31st         |
| 32  | <i>Jagat Samachar</i> , ...             | Meerut, ...          | " 28th     | " 31st         |

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :  
The 8th February, 1870.

} Upper India.